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FLORIDA


John B. Stetson University Bulletin



Information and Announcements
for
1944 - 1945

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John B. Stetson University

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GENERAL INFORMATION

LOCATION AND CLIMATE

John B. Stetson University is located at DeLand, Volusia County, Florida, about one hundred miles south of Jacksonville, and twenty-four miles from Daytona Beach. It may be reached by the Atlantic Coast Line Railway or the Florida Motor Lines. The site was chosen because it is on high pine land in a rolling country remarkable for its healthfulness, orange groves, native pine woods, and well-kept lands. The climate is delightful. People live out of doors in the sunshine the year around. Students who are unable, because of poor health, to attend college in the North find that they may here pursue their studies regularly and at the same time improve in health. Because of the climate and the high standards of the University many Northern families have established homes here.

AIMS AND IDEALS

The University was conceived as an institution where education might be gained under Christian influences and ideals. The motto of the University is "Pro Deo et Veritate"—for God and Truth. The aim is to develop scholarship, culture, and Christian character. Every resource of the University is employed to this end. Stetson is not dogmatic in its instruction but aims to promote learning and creative study. Emphasis is placed upon the development of a liberal culture. Students are encouraged to think for themselves, to develop intellectual curiosity, and to be self-reliant in the search for truth. Their achievement is estimated in terms of their development of the powers of understanding and insight.

ACCREDITIZATION

The University is a fully accredited standard institution of learning. It is a member of the Southern Association of Colleges and Secondary Schools, The Association of American Colleges, The American Council on Education, the Florida Association of Colleges and Universities, and the National Association of Schools of Music. The College of Law is a member of the Association of American Law Schools and is on the approved list of the American Bar Association.

ORGANIZATION

The University is composed of a College of Liberal Arts, a College of Law, a School of Music, and a School of Business. The College of Liberal Arts has the following divisions:

- I. **The Humanities**—Subjects relating to the expression and communication of ideals and values. Dr. W. Hugh McEniry, chairman. The subjects taught in this division are: Art, Drama and Speech, English, French, German, Greek, Latin, Music, Philosophy, Religion, Spanish.

- II. **The Natural Sciences**—Subjects relating to the physical world. Dr. John F. Conn, chairman. The subjects taught in this division are: Biology, Chemistry, Engineering, Geology, Mathematics, Physics.
- III. **The Social Sciences**—Subjects dealing with man in his social relations. (Chairman to be appointed.) The subjects taught in this division are: Economics, Education, Geography, Health and Physical Education, History, Political Science, Psychology, Sociology.

INDIVIDUALIZED PROGRAM

The University has an individualized educational program, the purpose of which is to build the student's education around his individual aptitudes and needs. Standard tests are used to determine what these aptitudes are. The general requirements of the University are two majors of English, one major of religion, physical education and chapel attendance. Other requirements are set up according to the division and department in which the student concentrates his work. There are faculty advisors who help the student choose the field in which he wishes to concentrate most of his work. Together they plan his program of studies. This program may be changed later if it is discovered that a change is desirable. The student is encouraged to talk with his advisers and the Deans at any time about his program.

WORK OF THE WINTER QUARTER

The work of the Winter Quarter begins January 3. Courses will be offered in Art, Classical and Modern Foreign Languages, English Literature, Philosophy, Religion, Speech, Natural Sciences (Biology, Chemistry, Physics), Mathematics, Engineering, Economics, Geography, History, Political Science, Sociology, Teacher Education, Psychology, Health and Physical Education, Business Administration, and Secretarial Science. The School of Music offers work in Piano, Voice, Violin, Organ, Theory, Methods, Music Education, Appreciation, History, and Instrumental Instruction.

Students who wish to enter the University for the Winter Quarter should write for application blanks and send a transcript of their credits to the Registrar.

SUMMER SCHOOL LECTURES

During the summer session of 1944 a series of lectures was presented by the faculty of the Summer School. The entire series was entitled **CHRISTIAN EDUCATION TODAY AND TOMORROW**.

The following lectures in the series are published herewith.

CHANGING CONCEPTIONS OF CHRISTIAN EDUCATION

R. F. HOWES

Dean of the College of Law

INTRODUCTION

In these days of storm and stress we hardly need to be reminded that tremendous forces are at work in the world, striving for supremacy over the hearts and lives of men. Behind the material things for which we strive lie imponderable forces, ideologies and devotions to which we must give attention lest we mistake the appearance of things for the reality which lies beyond. Chief among these realities is religion, which we may define as our attitude toward that force or environment or personality from which we all have sprung and upon which we realize we are somehow dependent. It is my purpose, in this introductory lecture to review, so far as time allows, the chief types of attitudes which men have taken in the past, in order that we may more adequately discuss the problems which arise in the modern world, and which will be dealt with in detail by those who follow me.

My task tonight is Changing Conceptions of Christian Education. What has been the attitude of men, during 2000 years of Christian history, toward that force, environment or personality which we know as God; what has been the attitude of Christian leaders toward the great problems which spring from our supposed relationship to Him; how have we attempted to bring ourselves into harmony with his supposed purpose for the world? In this discussion I have divided my material into certain types of concepts of religion and Christian education which I may generally define as the Legalistic, the Personal, the Institutional, the Individual, and the Social, associating each with respectively the Jewish, the Apostolic, the Medieval, the Reformation, and the Modern conceptions of Christian thinking and conduct. I shall be able only in a general way to define and illustrate each of these attitudes.

JUDAISTIC BACKGROUND

The Christian religion is characterized by the fact that it arose from two separated but interrelated sources, the social passion of the Hebrew prophets and the life, death and teaching of Jesus of Nazareth. For this reason it is necessary that we glance first at the state of Judaism in its religious and educational aspects during the first century of the Christian era to understand the conditions out of which Christianity arose and the educational situation with which its first teachers were familiar.

Two antagonistic concepts of religion long struggled for supremacy among Jewish leaders: the prophetic, and the priestly or sacrificial.

The sacrificial took its rise among primitive men, impotent in the face of the powers of nature, who sought to placate the gods through gifts and sacrifice, thus averting their anger or securing their cooperation. Thus arose a priestly class who knew the secrets of the business, and in course of time secured a monopoly in the religious life of the tribes and nation.

But there were a few who believed that God might be directly approached without the rites and ceremonies of the altar or the interposition of the priestly group. These were the prophets whose rise brought to a head the competing systems of religion, the one insistent upon ceremonials, the other simplifying the religious life to the social virtues of justice and mercy toward men and humility in the presence of God.

The battle was long and severe, but by the time of Jesus, indeed from the Babylonian Captivity onward, the priestly caste had generally triumphed, and religion was looked upon as conformity to the Torah (Law) of the Old Testament and its expansion into the numerous refinements of the Scribes and Pharisees. This emphasis upon the Law controlled the instruction of the schools and the teaching of religious leaders.

Jewish religion in the days of Jesus was therefore the "religion of the Law," found in the Five Books of Moses which contained the whole will of God for the individual and the nation. These Books were read on the Sabbath in the Synagogue located in every Jewish city and in nearly every village and town. There were official interpreters, the Scribes or lawyers, who expressed the requirements of the Law in practical rules and regulations which in the days of Jesus had grown to an incredible number, and which were referred to as the Traditions of the Elders. The aim of the rulers was to induce the whole nation, if only for a moment, to comply fully with the revealed will of Jehovah, at which moment the Kingdom of God would manifest itself here among men.

In addition to synagogue instruction there were also synagogue schools. Since God had revealed his will in the Law, it was imperative that knowledge of this Law should be the possession of every Jewish boy and girl. (It was also the sacred obligation of every Jewish parent to teach his children the precepts of Jehovah.) In the lower schools the children learned to read the Hebrew Bible and were given elementary instruction in its meaning. In the advanced schools the Law was systematically expounded in accordance with the Sabbath readings in the Synagogue where the whole Pentateuch was publicly read through in three years.

In the advanced schools the student was also required to memorize the oral or unwritten Law—the interpretations of the Scribes—which in time grew to such proportions that it had to be written down, and took two forms, the Midrash and the Misna. The first was a running commentary which followed the order of the Scripture, but in the latter the material was organized according to subjects, such as Agriculture, Festivals and Fasts, Marriage and Divorce, Civil and Criminal Wrongs, Sacrifice, and the Ritual.

How successful the educational system was we have no way of knowing, but there is reason to suppose that by Jesus' time knowledge of the Law was the prized possession of only a small part of the population, while the masses of the people were without knowledge of its requirements and were therefore accursed and hopelessly lost. These were the "sinners" of the New Testament, and are regularly classified with publicans who in most cases were Roman tax collectors and so of course without knowledge of Jehovah's salvation.

APOSTOLIC CHRISTIANITY

Into this "religion of the Law" was Jesus born. He came from the classes of working people who knew not the Law in the sense that it was impossible to observe its multitudinous requirements. His sympathies were always with publicans and sinners who looked for the consolation of Israel in that religion of the spirit when God comes to the lonely heart opened to the outpouring of His presence. Whom do people say that I am? was his question, and the answer was, Elijah, Jeremiah or one of the prophets. **That** He was: a prophet to carry forward the eternal conflict between those who find God's will in written regulations and those who go directly to Him for strengthening and instruction.

True it is Jesus taught, but the significance of his religion lies not in the things He taught but in the Teacher, until his dull-witted disciples even found it impossible to distinguish between Him and the God whose son He claimed to be. His method—if such a word can be applied to a thing so natural—was that of **personal association**, as He and his friends walked the dusty roads of Palestine, rested beside the streams of water, lay out all night upon the ground under the Syrian sky while the peculiar quality of His Spirit became a part of their lives and they were taken captive by the Master of Men's Souls. Finally when He left them to return no more the amazing discovery was made that He was still with them—even to the end of the world.

This was no religion of the Law but rather of the Person, and with this change of substance must come a change of teaching also. Now the question was: Who is the man Jesus? How explain the incredible things which befell them during the course of their associations together? Inquiries must be answered; those who come for information must be instructed. Every word He uttered, every act, now becomes invaluable if He is to be proclaimed the Son of God, the founder of a new religion, the Saviour of the World.

Early Christian education, therefore, as compared with Jewish, was anything but legal; its purpose rather was to acquaint the inquirer with the facts about Jesus, the final and complete revelation of God to mankind. All information that could be obtained regarding Him was the subject matter of instruction. He had framed his teachings in short sayings, easy to remember, such as "seek and ye shall find, knock and it shall be opened unto you." Sometimes these words were poetical in form and so more easily remembered. He was also a master of the short story, such as the Prodigal Son and the Good Samaritan, the purpose of which was to teach important religious truth. In addition were

innumerable dialogues, which together with the surrounding circumstances made an indelible impression upon his hearers, and which, repeated over and over, finally took the form in which we find them in the Gospel record.

All this was to show who and what Jesus was, to explain Him to the minds and hearts of his followers. With the same aim were the genealogies, one Messianic, tracing his ancestry to David, the other universal, tracing his origin to Adam. There are also the beautiful birth stories which serve as excellent introductions to the life they believed to be more than human. Another group relates to Jesus as a wonder worker, not only one who was empowered to cure disease, but one who controlled the forces of nature and death itself. And finally the mystery of how God could suffer one so perfect to die upon a Roman cross challenged their power of spiritual interpretation, giving rise to the accounts of his last days upon earth, his crucifixion and resurrection from the dead.

The early Church from this material framed its theology and social ethics; a theology diverse and undogmatic, preserving a surprising amount of freedom of thought and speculation. Each portrayed the life and significance of Jesus as best he could from the extreme Judaism of the Church at Jerusalem through the Petrine writings of the Son of Man and the Suffering Servant of Jehovah to the pre-existent and incarnation theories of Paul and the latest interpretation of the Fourth Gospel with its Greek prologue of the Logos, the Word of God made manifest in the flesh: "the farthest reach that the New Testament contains in its attempt to explain Jesus."

The ethical teachings of the early Church differ little from those of Judaism, with greater emphasis, however, upon mercy and kindness than upon justice as a requirement of the moral law. But we find the same insistence upon purity of personal and family life, and warnings against sexual immorality—the social bane of the Ancient World. Strife, jealousy, wrath, factions, backbiting, gossip, pride—these were the vices against which Christians were warned. On the positive side, patience and endurance; faith, hope and love (which is the fulfillment of the law); and innumerable precepts regarding social relations all the way from marriage and divorce to the individual's relation with the Roman State: largely however from the imminent approach of the end of the World: the interim ethics of New Testament scholars.

Such in brief was the program of the Apostolic Church. Nearly 2000 years have passed. The earth which to them was the center of creation is now but an insignificant speck in an unlimited universe. Palestine which to them was God's favored offspring is now the unwanted child of a decrepit League of Nations where Jew and Arab contend beside the wall of a ruined temple. Their scientific thought was not thought at all; their political visions but the dreams of primitive nationalism. Yet within their consciousness lived Truth which has never died. Through changing form the Life of God with Men has persisted and unfolded in the confused history of the Christian Church, in changing theologies and conceptions of Christian education.

MEDIEVAL CHRISTIANITY

From Palestine the Christian Church came into conflict with the worldwide political state, the Roman Empire. As that empire weakened and fell apart the Church adopted its forms and official functions and finally came to rule the lives and conduct of men. The old forms of thought; the simple forms of association, adequate in the East, would no longer satisfy. A new and enlarged conception of the Kingdom of God made its appearance in Augustine's City of God—theocratic, social, political—which should embrace all men everywhere to guide and control their thought and conduct in the minutest details of everyday life. To this new Christian concept we must now turn.

How great the difference between Saint John's vision of the New Jerusalem, let down from Heaven, and Augustine's City of God! One the apocalyptic culmination of Jewish hopes and disappointments, the other the world-revolutionary vision of a universal Church—as Rome had been a universal empire: the age-long fulfillment of God's purpose for mankind. With Augustine's City of God we are confronted with a philosophy of history which has exerted a continuing influence upon all subsequent thought—Protestant and Catholic—a consistent working-out of God's purpose to the end of time.

Augustine lived at the end of the Roman Empire when culture and government were disappearing under the blight of the Barbarian Invasions. The Eternal City was sinking before the eyes of living men. The City which men believed to be everlasting was occupied by barbarians. What could this mean? was the question on every lip. Augustine saw in it the decree of the Almighty—the eternal conflict between the Heavenly City (the Church) and the temporal city—the "glory and the grandeur that was Rome." To his mind the battle should go on until the Church should triumph and God's will should be done in earth as it is in Heaven.

Borrowing from Rome the organization of the imperial State, the Church was not only organized like a state but soon began to perform the functions of a state as well. Here was an heirarchy of officials, modeled on the plan of the Roman Empire; here a system of Courts with its own system of Canon Law; here was a separate system of taxation, prisons, diplomatic representatives. Before the Middle Ages were over the Church stood forth as the only civilizing agency of the time—with schools, hospitals, inns, manufacturies, agriculture, embracing not only the civilized but the civilizers of the age.

How great the contrast! The early Church, composed of the outcast members of society, waiting for its Lord from Heaven to establish through supernatural means the ideal human society had given place to a program of human instrumentalities through whose combined efforts the Kingdom of God should be progressively realized among men. With Constantine the State adopted the Church, but in a truer sense the Church adopted the State: its methods, its aims, its thought and culture. True the Church should mold the world to its own likeness but the emphasis and manner of regeneration are strikingly dissimilar. This called for a religious program—not acquiescence; for discipline and

institutions through which the world might be redeemed. There must now be a Christian way of doing earthly things for precisely in proportion as these things are done will the City of God transplant the City of Rome, the Heavenly Jerusalem take the place of earthly power.

This magnificent conception of institutional life called for a system of thought worthy of its ideal. Soon the Church set its own intellectual house in order, thought out to the ultimate detail the permissible limits of theological speculation, and gave to them the authority of an imperial statute. This ultimately resulted in the theological system of Saint Thomas Aquinas, the last word in things theological in the present-day Roman Catholic Church.

Complementary to its theology arose an elaborate sacramentalism in which the Church's ordinances were no longer looked upon as the outward signs of an inward grace, but vehicles through which such grace was actually conveyed to men. Only through the Church and its sacraments could this salvation be obtained. Soon an ornate and elaborate ritual developed with colored lights and bells and incense and priestly vestments; special days and seasons; pictures and images, first perhaps as memorials and then as aids to worship, until at last full-panoplied a new Roman Empire stood forth upon the ruins of the old.

Since everyone must belong to the Church all must be instructed in its belief and practice. For the individual and society it offered the cure from the cradle to the grave. Out of this need of instruction arose the catechumenate. It began at an early age, prior to baptism, in the simple elementary things of the Christian faith. As the Church developed, the period of instruction was prolonged, becoming more detailed and elaborate, until candidates were sometimes held in school for months and years before proceeding to baptism: a living witness to the growing emphasis upon education as contrasted with apostolic simplicity of salvation through the out-pouring of divine grace.

Here also we must notice the educational function of the Church through the sacrament of Penance. This was the penalty imposed after absolution had cleared the soul of the deadly guilt of sin. At first the discipline had been publicly administered, but finally became private through the confessional, and the penalties were reduced to a graduated scale to be found in books called Penitentials. Such books of Penance seem to have been introduced through Irish Christianity and spread throughout the Western Church. As the State fell apart and found it impossible to enforce civil and criminal penalties, the social discipline thus afforded by the penitential system can hardly be over-estimated. Within the Church was laid the necessary foundations of ethical social living.

In the field of jurisprudence the educational work of the Church was pre-eminent. Before national systems of law arose the Church was already equipped with a remarkable system of legal principles. Drawn partly from the Corpus Juris Civilis, supplemented by legislation of Church Councils and Popes, it was published in 1142 in the great work called the Decretum of Gratian. When secular courts were few or non-

existent, when customs were barbarous and brutal, the Church boasted a legal system which even today takes its place among the highest achievements of the legal mind. Here was a system of law trying cases involving not only clergymen but students, widows and orphans; cases of wills, marriages, divorce and legitimacy; contracts, usury, and all the various problems of religious belief and conduct. Through its equity and mildness of administration, the Canon Law left a permanent impression upon all juristic systems. The ablest young men entered its schools, kings and princes employed them as advisers and counsellors: cases were brought by preference before the tribunals of the Church. The Canon Law entered definitely into the culture of the day.

The Church was also pre-eminent in the practical arts and sciences. The very material foundations of civilization had disappeared; cities and towns had been destroyed by the Barbarians; commerce and trade had practically disappeared; roads had fallen into decay; industry had ceased; and the great Roman estates had been divided and pre-empted by men who knew not even the rudiments of agriculture. Here the Church stepped in and slowly rebuilt a new and better order upon the ruins of the old. Round its monasteries, far removed from the populated areas, in the dense forests of the north and west, waste lands began to blossom as new methods were introduced; schools were established, manuscripts were copied and illumined; travelers were entertained; medical assistance was rendered; and that deep influence which comes only from a spirit-filled life slowly spread through the surrounding territory. The monks as missionaries and colonizers saved what was best of classical civilization and added a spiritual quality without which material things are only—material.

But there is another side to the ledger. Evils often come in this life, not because of the wish or will of human actors but because they are inherent in the nature of things. To institutionalize an idea, to build about a great personality, of necessity means a lowering of ideal and dilution of character, since the followers are never equal to the leaders in insight and personality. We must always compromise, if for no other reason because we are handicapped through the limitations of those with whom we have to deal.

So little by little the Medieval Church lost the purity and independence of its founders; institutionalism took the place of the Personality it professed to serve; and its own preservation—as is the case of many institutions—came to be the chief concern of its officials. Human thought and liberty and personality came to count for less and less until at last the chief requirement of membership and advancement, in a worldwide ecclesiastical organization, was absolute conformity to its demands; the unforgivable offense to question its forms and authority.

From the Apostles to Innocent III twelve centuries passed, but differences are not measured by time or space but by departures of thought and attitudes of the human spirit. Apostolic Christianity had meant soul liberty in the presence of God without restriction as to creed or priest or sacrament. Now something quite different had arisen; assent to formulated belief cast in terms of abstruse theology; approach to

God through the forms of an institution, membership in which was a prerequisite to salvation in this world and in the world to come.

Fundamentally the whole Christian system had been revolutionized. The Early Church looked for the supernatural establishment of God's Kingdom in the world; the Medieval Church identified the Kingdom with itself, and strove to extend its power and prestige, to expand its influence and authority into every walk and avenue of life, for in this manner God's will was done and his Kingdom brought appreciably nearer. The Early Church was empowered directly from the indwelling of the Holy Spirit: the Medieval Church mediated this power to its membership through the instrumentality of the sacraments.

Thus again had been introduced that same legalism and sacramentalism to abolish which Jesus had given his life: men having won religious liberty cared so little for it as to surrender themselves again into bondage.

PROTESTANT CHRISTIANITY

Modern conceptions of Christian education arose in the Protestant Reformation. This was not only a reformation, but a revolt, in which the Church, which had long controlled all phases of human society, was rent in twain, never to be re-united. Owing to the completeness of this control, working itself out into all aspects of human activity, the Reformation was many sided: literary and intellectual, social, political, economic and religious. Out of the Protestant Revolution a new conception of life arose which in most of its basic assumptions has lasted until today.

First was the emphasis upon the individual, upon his worthiness and competency in the sight of God in whose presence he is able to stand unsupported by priest or religious institution. In place of the Church and its sacraments Luther advanced the doctrine of Justification by Faith—an attitude of soul—in which man goes directly to God for forgiveness and inspiration through the indwelling Spirit. Carried to its logical extreme this would do away with the necessity of all religious institutions; and in the hands of the radical reformers gave rise to the Priesthood of All Believers and a very simplified form of religious association.

In its political aspects we find the source of the democratic movement which later came to a head in the American and French Revolutions. James I of England saw clearly enough when he said: "No bishop, no king," for he who bows only before the King of Heaven is little apt to bow before earthly potentates. The political pretensions of the Medieval Church were definitely rejected, and in the course of time religious freedom meant political freedom as well.

The social and economic aspects of Protestantism are equally revolutionary. Left in ignorance by those whose duty it was to teach, oppressed by feudal lord and churchman alike, who took a large portion of their daily sustenance, the peasants of Europe found little consolation in the doctrine that poverty here means happiness in the world to come; that blessedness hereafter is measured by one's misery here below, if one were only patient and obedient to his self-appointed masters.

So the reformer's chief support first came from the socially outcast and economically disinherited, who thinking to find in the new religion escape from conditions now unbearable, broke out into wild revolt in what are known as the Peasant Wars of the early 16th century. Here it was that Luther failed them, turned his back upon his own pretensions, and called upon the princes of Germany in the name of Christianity to slaughter the poor and helpless who had thought to find in him a champion in their distress. In so doing he turned over his movement to the lay princes of Germany, who appointed and removed the pastors, and introduced that union of State and Church whose tyranny proved worse a hundred-fold than that of Medieval Christianity at the height of its power and authority.

Protestantism also broke with the intellectual classes of Europe, for freedom of conscience meant liberty to agree with **them**, with the result that their intolerance alienated many of the finest scholars who had taken the reformers at their word when they proclaimed liberty of conscience wherein each should read and interpret as he was able. The universities which at first had loudly applauded their appearance now drew back when they saw that the new Protestantism was no more inclined to intellectual freedom than had been the Mother Church; indeed in its literal adherence to the printed word it might easily become more of a threat to intellectual progress than had the somewhat tolerant attitude of Catholic Christianity.

One group of reformers, however, were not to be denied. These were the Anabaptists, who steadfastly sided with the poor in their social and economic aspirations; boldly asserted the full competency of every man to read the Scripture as he must; and resolutely refused to subscribe to other's interpretations as to credal statement or sacramental requirements. Men who like Hubmaier—scholar and university preacher—held aloft the torch of liberty and social justice, and dying at the stake in Vienna in 1528, passed on to the great body of Christians today who espouse his principles the vision once vouchsafed to Luther and Calvin and Zwingli but which they themselves were unable to bear. Brought to America by Roger Williams; his words still stand over the State House at Providence, Rhode Island: "I believe in a free State and a free Church"; and incorporated into the Constitution of the United States which reads: Congress shall make no law regarding an establishment of religion or prohibiting the free exercise thereof.

This heritage, however, is now being questioned. Separation of State and Church in most democratic countries has resulted in the total exclusion of religious teaching from the state supported schools, whereas the Bible Schools have generally failed in providing any adequate religious instruction for the young people under their care. This has given rise to a movement in our own day for the re-introduction of religious instruction in the public schools, or the dismissal of students to their own churches for religious teaching a few hours each week. This is a problem, however, which belongs to the place of religion in Christian education which will receive separate discussion later in this course of lectures.

The Protestant emphasis upon the individual also gave rise to a new concern in education. The invention of printing made possible the spread of Protestant concepts throughout Europe. Bible reading became more common among the laity; and humanistic scholarship, now directed toward Biblical studies, received new emphasis. One unfortunate effect resulted from the Protestant dogma of the infallibility of the Scripture. This was the narrowing of religious interest to Biblical interpretation; the limitation of religious truth to its source in a single Book; the re-introduction of a spirit of legalism as the Bible became the exclusive authority over the minds and consciences of men. This in time brought Protestantism into violent conflict with the rising sciences, and ushered in the long battle between Science and Religion—already begun in the Medieval Church, but which should have no place with those who profess soul liberty as the corner-stone of their religious thinking.

Medieval churchmen had indeed been literalists in their interpretation of the Scripture, but with this saving grace: that the Scripture was not the only and exclusive authority in the religious life. With them the traditions of the Church, handed down in unbroken continuity from the Apostles, exercised a restraining influence upon a too dogmatic interpretation of Biblical texts and softened the harsher statements to the needs of the times.

But for Protestants, tied inexorably to the text of the Word, no such moderating influence was possible. The result was that Europe after the Reformation witnessed a renewed outburst of religious persecution, such as that of the Anabaptists and the gloomy chapters of the witchcraft delusion whose bloody trail reached even to the shores of the New World. Belief that the Scripture, from Genesis to Revelation, contains a mandatory system of thinking and conduct good for all times and places, results in forcing the Modern World into the categories of thought and conduct befitting other peoples and cultures. This meant reaction of the worst kind; a failure to separate the spirit from the letter of the Law and the Prophets; and resulted in the alienation of thinking people from a spiritual interpretation of history and society: in many cases a complete repudiation of Christianity by those who told they must choose between Science and Religion, unhesitatingly chose the former. This subject also will be further discussed under the topic, the place of science in Christian education.

In no field has Protestantism exerted a greater influence than in social and economic development. This results from the identification of individualism in religion with its counterparts of individualism in political, social and economic activities, giving rise to the momentous problems of nationalism in statecraft, to racial antagonisms going to the very existence of Christian brotherhood, and in industry to the manifold problems of free enterprise—capital and labor.

All these bear an inescapable relationship to that fundamental postulate of Protestant Christianity that the soul's chief, if not exclusive concern, is its own welfare, leading almost unavoidably to the position that religion has nothing to do with politics, nor with race relationships,

nor with the great social and economic problems which now so greatly disturb the world. Let the Church tend to its own business, which is the saving of souls, and not interfere with that which concerns it not. How far removed from the Medieval conception of religious prerogative which insisted that religion concern itself with all the activities of men, whatever their nature; that the Church stands at the very center of God's purpose for the world, and must therefore enter whole-heartedly, militantly into everything that man hopes and thinks and does!

Under this conception education has been secularized, as life has been secularized; and for generations Christian education confined itself to preparation for the ministry and forms of religious activity associated with evangelical pursuits. Christian colleges gave attention to Biblical studies, and that part of classical literature which the Church Fathers took over in the service of Medieval Catholicism: languages, philosophy, and emasculated Science so far as it conformed with their ideas of God's activities in the creation and governance of the world. The tremendous loss sustained from this narrow and prejudicial limitation is now apparent to all, as renewed emphasis upon the life and significance of Jesus make evidence his universal interests, his ultimate concern, his demand for supremacy in every relationship and activity of man—personal, social and economic.

My own conviction is that the Medieval Church, with all its faults, came nearer to the mind of Christ; that we must renew its general approach to the problem of Christian civilization; we must re-instate religion at the heart of personal and social living; that avoiding the errors it made in directly dominating the State, we must boldly challenge the State's right to an independent course of action; that as individuals and as organizations we must denounce in the name of Christian Brotherhood every racial prejudice and privilege; definitely and unhesitatingly declare ourselves on every social and economic issue of the day, including the whole war system and exploitation at home and abroad, taking our stand with those classes and individuals who most need our assistance. Only so will Christianity become a factor, feared and respected, in the New World Order, for if we assert no allegiance and fight no battles, the World will justly pass us by.

This will mean primarily, that we must think through again our theological concepts: God and Man, Sin, Salvation, and the Future Life. Modern conceptions, solidly based upon scientific foundations, must take the place of primitive world views; sin must be viewed in all its social aspects and implications; the Church must hold aloft, not only the freedoms of life but its responsibilities as well; the chief objective of our activities must be the establishment of God's Kingdom in the world, always remembering the mind of Christ that he who clothes, feeds and cares for one of the least of these, my brethren, clothes, feeds and cares for Him as well. And that the future destination of the individual depends absolutely upon this kind of conduct.

Thus we have followed in outline the changing conceptions of Christian life and education through the centuries. From it one outstanding conclusion is apparent: the alternating emphasis upon social

and individual Christianity. In our day the pendulum swings again to the Social Gospel, and the question arises, Is it but the old emphasis over again to be followed by a long period of personal evangelism? Or has the time arrived when a permanent synthesis is possible, gathering up the supreme values of both and fusing them into a permanent whole?

Let us make no mistake. The individual is the final goal and purpose of God's creation. We now see, after 2000 years of experimentation, that the direct approach is not the best approach; that children are born into an environment of culture which, do what we will, molds their personality to the likeness of the world. From it they take not only their language, customs and habits of living, but their appreciations also and their religion. A competitive civilization breeds competitive people while the Kingdom of God is a Commonwealth where each is the servant of all. Until Churches, Schools and Colleges unmistakably indicate that the social is the indispensable seedbed of the individual, so long will we divide our efforts, part of our lives dedicated to service, part to shameless selfseeking.

Two thousand years lie behind. From the errors of the past we can see the road ahead. The present is fraught with danger, not so much from without as from within the Church's membership. If we Christians are unwilling to assume this leadership, we may rest assured that those without the Christian fold will take it up, for God's will in this world will not be denied. There are signs now that others are out-distancing the Church in social consciousness, racial equality, and economic reform. A New Reformation stands just ahead. As those born and bred in the Christian tradition shall it be said that men, owing no direct allegiance to Christ, are doing his work while we stand idly by? As for myself I see in Him the supreme leadership I propose to follow.

O Man of the far away ages,
O Man of the far away land,
More art thou than all the sages,
More art thou than creed or command;
To crown thee we need but to know thee,
We need but to live thee to prove;
Nor time nor decay can o'erthrow thee,
Humanity's ultimate love!

THE PLACE OF THE PHYSICAL SCIENCES IN CHRISTIAN EDUCATION

DR. JOHN F. CONN

Professor of Chemistry

For the purpose of this discussion I would like the privilege of restating this subject in the form of a question such as, Do the Sciences have a place in the Curriculum of the Christian College? or, Why should the Sciences be taught in our Christian Colleges?

Before entering into this discussion it seems advisable to raise two questions and attempt to answer them. What is Christian Education? and What are the Ideals or Objectives of the Christian College?

President Kitchens of Wake Forest College recently gave the following statement in answer to the first of these questions.

"Christian Education is Christianity operating in the field of enlightenment through educational institutions. Accordingly it is committed to an uncompromising loyalty to truth so far as it is known and to an unrelenting search for truth yet to be discovered, all of this in the name of Christ and for the service of mankind. Christian Education is complete education. Christian Educational Institutions are no less concerned than other educational institutions with developing the physical and intellectual capacities, but they go further and emphasize the moral and spiritual development. It stresses the development of character and the motivation of life. Such education gives attention to man but as he is related to God in Christ." ¹

The leaders of our Southern Baptist colleges have given us their answer to the second question in the list of ideals for our colleges which they have repeatedly published. These seven ideals are:

1. A choice faculty
2. A select student body
3. A planned course of study—comprehensive to include religion, literature, science and practical arts
4. Standard libraries
5. Adequate laboratories
6. An efficient physical education plan
7. A properly integrated social and religious program

Ideals three and five clearly indicate that our Southern Baptist educators are agreed that the sciences do have a real place in the curricula of our Christian schools.

¹Kitchens, *Southern Baptist College News and Views*, April, 1944, page 12.

In considering this problem there are many reasons that might be offered in support of the thesis that the physical sciences have a real contribution to make to the field of Christian education. According to the definition given above, Christian Education is complete education. No person can be considered as possessing a well-rounded education if he does not have some knowledge of the world in which he lives and of some of the more fundamental laws of nature. For this reason alone, if for no other, the omission of the sciences from the curriculum of any liberal arts college could not be justified.

The physical and biological sciences have made such progress during the past century that a knowledge of some of the contributions made by them can not be ignored if one is to be considered as well-read. Students of history cannot overlook the contributions of such scientists as Roentgen, Edison, Banting, Pasteur, Lister and numerous others. Scientific inventions and discoveries have so affected our way of life that any student of sociology must have some knowledge of the sciences.

Were our Christian schools devoted solely to the task of training our religious workmen, the sciences should still have a place in their curricula for the reasons just given. However, our Christian colleges do not exist merely for the training of our religious workers of tomorrow. They train men and women for all phases of activity. The preliminary training for all professions may be obtained in our denominational schools. Many of the leading doctors, lawyers, chemists, physicists and biologists have received their pre-professional training in some of our Christian colleges. If these colleges are to make any bid for training these leaders of tomorrow, then they must be prepared to give adequate and comprehensive courses in the physical sciences.

In the second place, I am of the firm conviction, that any natural science, properly taught reveals, rather than denies, a Divine Creator of the universe, and therefore demands a place in any liberal arts curriculum. Too long, the idea that there is a conflict between science and religion has been more or less generally accepted. I believe the Christian college is one of the best suited mediums, if not the best medium for dispelling this all too prevalent idea. Much has been written in years gone by on "Science versus Religion," "Science or Religion," or "The Conflict between Science and Religion." The very phrasing of such a fundamental problem is to be deplored. A discussion of Science and Religion is certainly possible, but the mere suggestion of such a title as Science or Religion, can but antagonize all parties concerned. Fortunately for both science and religion we see fewer of these titles today. Such titles have very largely been replaced by others such as, "Science AND Religion," Religion in Science," "Christianity in Science," and "Science is Leading us Closer to God."

No true scientists contends that science takes the place of religion. Many of the greatest scientists of all times have had deep religious convictions and have lived actively useful Christian lives. These men would be quick to affirm that science in no way interfered with or detracted in the least from their spiritual lives.

The idea of such a conflict is by no means a new one. Over fifteen hundred years ago St. Augustine recognized an entire distinction in the two lines of thought when he wrote:

"It very often happens that there is some question as to earth or the sky or the other elements of this world respecting which one who is not a Christian has knowledge derived from most certain reasoning or observation: and it is very disgraceful and mischievous, and of all things to be avoided, that a Christian speaking of such matters as being according to the Christian scriptures should be heard by an unbeliever, perceiving him to be as wide from the mark east from west, can hardly restrain himself from laughing." ²

It is somewhat understandable that certain misguided religious leaders in the sixteenth century should have feared that the discovery of the earth's motions might tend to undermine, in some way, the basis of religion, and who, therefore, attempted to suppress the teachings of Galilee. It is much more difficult to understand how this same controversy, which Augustine saw over fifteen hundred years ago had no basis for existence, and which flared up so violently in Galileo's time, only to die down again as men became more intelligent, should have broken out again with renewed vigor in 1922 in as intelligent a country as America.

The responsibility for this situation is two-fold. Misguided leaders in the field of vision, who have lost sight of all spiritual values, and who have not recognized the limitations of science, have made claims in the name of science, which exerted an unsettling, irreligious and sometimes even an immoral influence on our youth. The two groups: the scientifically ignorant religious and the religiously indifferent or antagonistic scientific are in reality very much alike. Each, for example, interprets the Bible essentially literally instead of historically—one to support, the other to deny. Both may be sincere in their interpretations but one presumes to judge science while wholly unacquainted with it—the other scoffs at religion while in almost complete ignorance of what religion really is. This latter group is just as responsible for the fundamentalist controversy as its counterpart in the field of religion.

From 1922 to 1928 the majority of the published articles in this field stressed the incompatibility of science and religion. Sir Arthur Keith, President of the British Academy for the Advancement of Science (1927-1928) in his presidential address, expressed very forcibly his disbelief in the existence of a soul, and his very strong belief that death ended all and that there was no sort of life after death. This speech was very widely publicized in the press of the world. The next year, Sir William H. Bragg headed this organization. He was a very religious man and in his presidential address emphasized some of his religious beliefs. The press again gave much publicity to this address and among the many editorial comments the following gem appeared

² Quoted by Dr. R. A. Millikan in *SCIENCE AND LIFE*, (The Pilgrim Press: Boston), page 40.

in one of the Washington papers: "Scientists are beginning to realize that it is just as unscientific to deny that which they do not believe as to affirm that which they cannot prove." ³ And in 1939, Dr. Hugh Taylor, Professor of Chemistry at Princeton, in an address on Science and Religion, said:

"The truths revealed by the microscope or spectroscope do not impinge upon the truths of beauty, of justice, or of love. Science seeks the truth concerning the natural order. But there is a science, outside her scope, a higher physics, a meta-physics, the science of those things which ARE, but which can also exist without matter, the truths which man comprehends as the attributes of God." ⁴

I have no delusions that anything said this evening will in any way settle this age old controversy. However, too many scientists with religious convictions have remained silent on the subject, and therefore at the risk of boring you with what to me is most obvious and indisputable I will attempt to present certain data to justify my belief that there is absolutely no basis for conflict between these two lines of thought.

Someone has so aptly said. "The dust of controversy—what is it but the falsehood flying off."

Perhaps one of the best proofs that might be presented in support of the thesis that there is no conflict between science and religion is found in the testimony of numerous leaders in both fields. If one were to cull from the vast list of scientific luminaries, the brightest stars, such a list would certainly contain the names of Newton, Faraday, Maxwell, Kelvin, and Lord Raleigh. All these were men of the keenest intellect—seekers after the truth. They were all scientists of the highest rank, yet every one of them was a devout professed follower of religion.

Kelvin was the first to estimate the age of our earth at something like a hundred million years, yet, despite the Genesis account, he saw no incompatibility between this conclusion and his adherence to the church. As a matter of fact in 1887 he wrote: "I believe that the more thoroughly science is studied the further does it take us from anything comparable to atheism," and later he wrote: "If you think strongly enough, you will be forced by science to the belief in God which is the foundation of all religion. You will find it not antagonistic but helpful to religion." In writing of this great Christian character, his biographer said: "It pained him to hear crudely atheistic views expressed by young men who had never known the deeper side of existence."⁵ Sir Isaac Newton is quoted as saying: "I find more sure marks of the authenticity of the Bible than of any profane history whatever." Maxwell expressed a firm faith in the Incarnation of God in Jesus Christ, in the atonement and in the work of the Holy Spirit. Pasteur, who

³ Quoted in an article in **Literary Digest**, September 29, 1928.

⁴ Taylor, Hugh S., "Science and Religion," **Vital Speeches**, December 15, 1939.

⁵ Quoted by Dr. R. A. Millikan, op. cit.

has been repeatedly voted by his countrymen the greatest of all Frenchmen said: "Posterity will one day laugh at the sublime foolishness of the modern materialistic philosophers. The more I study nature the more I stand amazed at the work of the Creator. I pray while I am engaged at my work in the laboratory."⁶ In more recent times the religious testimony of high ranking scientists is just as convincing. Ira Remson wrote:

"I believe that the constant use of the scientific method must in the end leave its impress on him who uses it. . . . Science cannot now, and I do not believe it ever can take the place of religion in some form. When the feeling that the two are antagonistic wears away, as it is wearing away, it will no doubt be seen that the one supplements the other, in so far as they have to do with the conduct of men."⁷

William North Rice (geologist) in his *RETURN TO FAITH* writes:

"To those who believe that the material universe is but the vesture of immanent Deity, every scientific discovery is in the truest sense a revelation of God. A half century ago it was widely believed that the new scientific doctrines were destructive of religious faith and even of the foundations of ethics. Today we are able to see that God's great revelations in science come not to destroy but to fulfill."⁸

John Ray, able botanist and zoologist in his *HISTORY OF PLANTS* states his motives in studying nature:

"First, for the illustrations of Divine Glory, since the indescribable variety of plants; their surpassing beauty, their wonderful order, and their great usefulness are among the most striking evidences and arguments of the infinite power, wisdom and goodness of the Supreme Artificer."⁹

Ray had a deep reverence for Divine Revelation and fully accepted the gospel as given in the New Testament.

Edward B. Matthews (geologist) once said: "Geological investigations do not lead to irreligion. Many, if not most of the leading geologists have been truly religious, for geological phenomena gives us an insight into the working of nature, on a scale so large that it sobers the investigator."

Dr. Robert Millikan, Nobel prize winner in physics, has given us an excellent little book *SCIENCE AND LIFE*. One of its chapters is headed "Science and Religion," and in this chapter he expresses his belief in these words:

"... everyone who is sufficiently in possession of his faculties to recognize his own inability to comprehend the problem of existence, bows his head in the presence of Nature, if you will, the God, I prefer to say, who is behind it all and whose attri-

⁶ Quoted by J. J. Walsh in *MAKERS OF MODERN MEDICINE*, page 318.

⁷ *Science*, January 1, 1904.

⁸ *RETURN TO FAITH*, (Abingdon Press), page 98.

⁹ *Praefatio*, Vol. I, third paragraph, (London: 1686).

butes are partially revealed to us in it all, so that it pains me as much as it did Kelvin, 'to hear crudely atheistic views expressed by men who have never known the deeper side of existence.'"¹⁰

One of the most forceful religious testimonies ever given by a noted scientist is that given by Michael Pupin in an interview recorded in the **American Magazine** of September, 1927. Dr Pupin ranks as one of the greatest mathematical physicists and electrical wizards of all time. In his book, **FROM IMMIGRANT TO INVENTOR**, he gives in a most interesting way his autobiography. He relates how as a boy he tended herds at night in his native village of Idvor in Hungary and was always intrigued by the phenomena of light or sound. He tells of his coming to this country in 1874 without a dollar in his pocket and of his struggles to learn more of those phenomena which had so fascinated him. He studied at Columbia, Cambridge, and Berlin and later was professor of Electro-Mechanics at Columbia University for many years. He was a charter member of the American Mathematical Society and the American Physical Society, and served as president of The American Academy for the Advancement of Science and also of the American Institute of Electrical Engineers. In the interview recorded in the **American Magazine** he says:

"Science is making us better Christians. Science is teaching men how to cooperate more intelligently with God; it is teaching men what God's laws are and how to obey them. Science is increasing our belief that the human soul is the greatest thing in the universe—the supreme purpose of the Creator. Science is increasing our belief that the human soul will continue after the death of our physical bodies—science is leading us closer and closer to God. . . .

"You see Science is constantly revealing Divinity and man's relationship to Divinity. Science is, therefore, the highest form of human theology, the highest form of reasoning about God. Science leads us straight to a belief in God and this is the foundation of religion. Science does not prevent a man from being a Christian; but makes him a better Christian. It has made me a better Christian. For the next year I am going to talk to the students of various colleges on this higher spiritual meaning of science. My personal belief is that everything that happens in this great universe is for a purpose, and that purpose is the development of the human soul. That is where science and religion touch. Science will strengthen religion. It has strengthened mine—strengthened it very greatly.

"My religion does not contradict a single element of the religion which my mother and the people of my native village held when I was a boy. Science has simply brought me a higher broader view of the Creator. If Science does not assist me to give myself and others a better religion, a better understanding of the Creator, and a closer personal relationship with Him; If science does not assist me in carrying out the Divine purposes—then, I am a failure as a scientist. But, science has made me a better Christian. I believe it will make better Christians of all men and women who try to understand its simple and beautiful laws—because they are the laws of God."¹¹

¹⁰ Millikan, op. cit.

¹¹ Pupin, Michael, **American Magazine**, September, 1927.

In 1927 Dr. Frank D. Adams, for many years geologist at McGill University, said that if he were asked to name scientists in Canada who were opposed or hostile to Christianity he would be put to it to name over two or three in all.

In collecting data for a most inspiring book, CHRISTIANITY IN SCIENCE, Bishop Frederick D. Leete sent this question to a number of college presidents: "Are any of the scientists of your institution active in the Christian life and its relationships?" One typical answer is worthy of note.

"I have answered at length because I think this question a vital one and now repeat out of my experience that the most effective Christian leaders in the University life are connected with the scientific departments; and if there is any such thing as an intellectual snobbery with regard to religion it comes from other departments. There is something wholesome in the reverence for truth of the scientific mind. It seems to be producing in this day a genuine Christian Leadership."¹²

In BIOLOGY AND ITS MAKERS the following tribute is paid to William A. Locy, zoologist, after his death in 1924:

"As a member of the Presbyterian church, whose scientific attainments seemed to strengthen his Christian faith, Professor Locy was always concerned for the religious as well as the scientific welfare of his students. No pupil of his ever received a superficial view of biological truth, nor was one ever known to become unsettled in his Christian faith or his attitude toward religion because of Professor Locy's Scientific teaching. Science in the hands of such Christian teachers strengthens faith."¹³

Edward Grant Conklin, biologist, took the attitude that it is impossible for man to live a normal life apart from religious hopes and aspirations.

This list could be extended to great length and would include such notables as Charles D. Walcott, Henry Fairfield Osborne, John C. Merriam, John Coulter, A. A. and W. A. Noyes, James A. Breasted, T. C. Chamberlain, and C. G. Abbott. All of these men were prominent in their respective fields of science and at the same time were men of deep religious convictions and were active churchmen.

Turning to the other side of the picture let us consider for a few minutes what some of our religious leaders have to say concerning the relations of science and religion.

Jesus, himself said, "You shall know the truth and the truth shall make you free." Find, if you can, one utterance of His that would justify one in placing Him on the side of those who claim there is antagonism between scientific truth and the deepest spiritual values.

Coming down to more recent times such men as Drummond, Beecher, Lyman, Abbott, Fosdick, Mathews, Poteat and a host of others of broad vision and deep experience, have seen science and religion as twin sisters which are working together to lead us on to better things.

¹² CHRISTIANITY IN SCIENCE, (The Abingdon Press), page 307.

¹³ BIOLOGY AND ITS MAKERS, page 456.

In addition to the vast array of religious testimony of scientific leaders, history also reveals that in the past, when science and religion, or rather theology, were locked in what apparently was a death struggle—science won out. Furthermore, in every case religion gained in its very defeat, broader and nobler concepts.

By way of illustration, it will be recalled that religious leaders opposed the theory that the earth is round because the biblical reference to "the four corners of the earth" could not be given literal meaning if this concept were true.

Again they opposed the theory that the earth moves about the sun, because if the sun did not move then Joshua could not have commanded it to stand still.

Astronomy has given us the concept of infinite space. Geology has given us the concept of infinite time. In general, science has helped the finite mind to comprehend in a small way the infinite.

To-day we speak very glibly in terms of millions and even billions, but do we ever stop to think of the magnitude of such numbers. Suppose we attempt to visualize the sum of one billion dollars in one dollar bills. It would take one person, working eight hours a day and counting at the rate of two bills a second, about forty-eight years to count out this sum. If the denomination of the bills was raised ten fold, it would still require about five years for counting out this amount. To count out the same amount if one thousand dollar bills were counted at the same rate would require almost eighteen days.

Yet the physical chemist tells us that there are six thousand billion, billion molecules of water in one half ounce of this liquid. This number is no mere guess but has been determined by many scientists, using at least a dozen distinctly different methods, with an accuracy greater than is possible in determining the correct census of a city the size of New York. The astronomer deals with distances so great that they must be expressed in terms of light years. With light traveling at the rate of 186,000 miles per second it is quite apparent that these distances are beyond the realm of comprehension of the human mind.

When we think of a universe of such magnitude we are prone to ponder with the psalmist of old, "What is man that Thou art mindful of him?"

In accepting a concept of a universe of so great a magnitude and an approximate age of our earth as estimated by the geologist, we in no way minimize the power of or need for a Creator. Rather, the words, "In the beginning God," take on an even greater and more awe-inspiring meaning.

Let us now consider briefly one final point: Applied Science without Ideals (Religion) can destroy the race.

The nineteenth and early twentieth centuries constituted a period that was unusually rich in scientific development. This period gave us the telegraph, the telephone, the Atlantic cable and the incandescent lamp. During this period the organisms responsible for typhoid, pneumonia, tuberculosis, cholera, diphtheria, lockjaw, and cerebro-spinal

meningitis were all isolated. Lister introduced antiseptic surgery and many anesthetics were used for the first time—chloroform, ether, laughing gas and cocaine. The discovery of the X-Ray, Radium, and the Spectroscope were contributions of this period. The electric motor, the internal combustion engine, the radio, the automobile and the aeroplane came within this period.

In an address delivered in November, 1939, Dr. Hugh S. Taylor of Princeton University said:

"The present phase through which we are passing is the inevitable swing of the pendulum back from a position of extreme that had in it little of sense or sensibility. It arose from an optimism engendered by an almost too rapid and too rich yield from the labors of the scientist. The scientific developments of the nineteenth and early twentieth centuries outstripped achievements of all ages that had gone before. It was the tragedy of these splendid triumphs in the realm of the natural world that they were regarded by many as scientific advances toward's the truth against the slowly succumbing theories of religion."¹⁴

On all sides we see the numerous contributions that science has made to civilization and better living. It is indeed unfortunate that those same atoms which at the hands of a trained chemist can be fashioned into molecules of substances to alleviate pain and cure many human ills, can also be fashioned into high explosives designed to destroy life. As new scientific truths are discovered new applications of these truths are developed. Today we hear almost daily of some new instrument of destruction—a scientific invention—a new application of an age old scientific truth. But even in these times when all efforts seem to be concentrated on the destruction of life we note some scientific discoveries that will be of the greatest benefit to man in the days to come. Only a few weeks ago two young scientists announced the discovery of a method of synthesizing quinine. The importance of this discovery can be better understood when we reflect that it is estimated that there are approximately 800,000,000 cases of malaria in the world and only enough quinine available from natural sources to treat 50,000,000.

John H. Holmes has an article in the October 27, 1937, issue of the **Christian Century** entitled "Religions New War with Science," in which he enumerates many of the more recent contributions of science in the field of medicine and points to these discoveries as illustrations of the blessedness of science. He goes on to point out further some of the destructive weapons developed by applied science and emphasizes the fact that war is the supreme illustration of the bane of science. Quoting from this article:

"Science still remains one of the supreme achievements of the race. It must be preserved, not to destroy us, it must be controlled and directed by some influence wholly beneficial, which is greater than itself. In the old conflict religion, or rather theology, was subdued to science in the highly controverted field of knowledge. Whatever recovery religion is to make here in our time must be under the leadership of science and in strict obedi-

¹⁴ Taylor, Hugh S., op. cit.

ence to its methods of finding and knowing the truth. In this new conflict between science and religion, it is science which must be subdued to religion in the tangled and tortured field of practical life. Applied science untempered by love, ideals and conscience becomes a monster thoroughly capable of destroying the race."

Arthur H. Compton, Professor of Physics at the University of Chicago, in a radio address delivered Thanksgiving eve 1939 on "Science and Religion" said in part:

"Is it not clear that if a generation should arise, eager to work for the good of others as well as for themselves, most of our conflicts would disappear? It is, I believe, our only hope for a stable society in an age of science and technology, that people should have a double portion of this spirit of love of their neighbors. It is for teaching men and women, inspired by such a vision that they may do their work with the highest skill and the clearest understanding of human problems that the Christian colleges exist. If our nation is to have the strength that can come only with cooperation, if we would grow in that strength that comes with straight thinking, if we would enrich our lives by a fuller appreciation of beauty and understanding of nature, if we would give our children a heritage of the best we know, we must encourage and support that education which strives to awaken youth to life's true values and which seeks to inspire a love, implemented by knowledge and guided by a sense of what is vital. . . . It is the distinctive objective of the Christian College to inspire that devotion and to supply the needed training. It is for this reason that I feel justified in saying that I consider Christian education to be the most powerful factor in stabilizing modern society."¹⁵

Dr. Robert A. Millikan in an address "Science and Religion" said:

"It is of course true that the scientific and religious sides of life often come into contact and naturally support each other. Science, without religion, may become a curse rather than a blessing to mankind, but science dominated by the spirit of religion is the key to progress and the hope of the future. On the other hand, history has shown that religion without science breeds bigotry, dogmatism, persecution, religious wars and all other disasters which in the past have been heaped upon mankind in the name of religion."¹⁶

Reference has been made to certain statements made in the name of science which have had an "unsettling, irreligious and sometimes even immoral influence on our youth." Such a statement is the one credited to a professor in a mid-western college who is reported to have made the statement to his class: "Evolution has now been firmly established; therefore it is no longer possible for an intelligent man to believe in a personal God." Such statements may do great harm and make a lasting impression on the young student who has not yet learned that every expression uttered by his instructor or every statement in his textbook is not infallible.

¹⁵ **Vital Speeches**, January 1, 1940.

¹⁶ Millikan, R. A., op. cit.

That such a statement is without foundation in no way minimizes the damage it may do. The published religious beliefs of such men of established scientific ability as Conklin, Coulter, Osborne and Poteat show that they in no way agree with the conclusion reached in this statement.

In our Christian colleges all truth may be taught, but it is taught on the premise that "In the beginning God," by men who believe that truth always reveals rather than denies God, and who oft times as Kepler so aptly expressed it, enter their laboratories or classrooms to "think God's thoughts after Him."

The attempt has been made to present evidence that science has a real role in Christian Education because:

1. Science is knowledge and is a necessary part of our culture.
2. Science reveals God, and rather than conflict with religious beliefs, when properly approached and understood it enhances and enriches these beliefs.
3. The Christian College is the institution best fitted to put idealism rather than materialism into science, and thus direct applied science along those lines that will benefit rather than destroy the race.

THE PLACE OF RELIGION IN CHRISTIAN EDUCATION

H. C. GARWOOD

Dean of the University

In approaching this subject one is immediately brought face to face with a number of difficult questions which must be answered before he can give a reasoned judgment as to the place of religion in Christian education.

First, what is meant by Christian education and how does it differ in character, aims, and objectives from other education? Along with this question comes another as to what is meant by religion. Certainly this question must be answered before one can say whether religion has a place in Christian education and what that place is.

Second, what place has religion had in education in the past? What was the nature of the religion that had place? How much place did it have and what were the results of its having had place? Did the results justify the place given it?

Third, what is education? What end does it seek? Does religion belong in education? If so, on what grounds and what place should it have?

It does not require any great amount of reflection on these three sets of questions to reveal the fact that they cannot all be adequately dealt with in a single address. What is said, therefore, must of necessity be cursory and brief.

I. Christian education has been defined as education under Christian auspices and for Christian ends. (Poteat). Under Christian auspices means that it must be in the hands of its friends; certainly it cannot be entrusted to those who do not understand and are not wholly committed to its expressed ideals, aims, and objectives. But what are these aims and objectives, what are the ends of Christian education, and how does it differ in this respect from other education? Adequate treatment of this question would in itself require a paper. We can only say here that the ultimate aim of Christian education is the building and maintenance of a Christian civilization. It is general education infused with Christian ideals and seeking to bring about a reconstruction of the social order of the entire world on a Christian basis. It seeks to do this by inspiring youth with a social vision and social passion based on Christian ideals and principles and by training and equipping them for leadership and service in all the broad areas of life. It aims, through its teaching and interpretation and through its youth product, to leaven the whole lump of society so that our economics, our law, our politics, our business, our education, our industries and industrial relations, our community life, our recreational life, our race relations, and

our international relations will all be brought into harmony with the ethical idealism that we find in the teachings of Christ.

The difference between Christian education and secular education is not to be found in any one thing but in a number of things. The chief difference is to be found in ideals, aims, and objectives. They differ also in the place given to religion and in the interpretation of the subjects and materials of education. Other differences exist but these are the principal ones.

And now what is meant by religion? Specifically, of course, the question is, Mr. Garwood, what are we to understand of you when you use the term religion? This is a vital question, but we must be brief.

As some have interpreted it in the past and as some still continue to interpret it, religion is identified with the beliefs and practices of the particular religious sect to which they belong. This is the sectarian view of religion. Thus religion to some is identified with the Baptist or Methodist or Presbyterian or Catholic faith. This notion of religion determines the kind of religion that has place in some institutions even to this day. The term religion loses much of its meaning when qualified by any such words as Baptist, Methodist, Presbyterian, Catholic, or even by the word Christian.

With other people religion is another name for all the accumulated superstitions of mankind with reference to what it believes to be a supernatural world. It is not necessary to say that this unworthy notion of religion relegates it to a place entirely outside of the field of education. This notion has played a large part in determining the relationship between education and religion in some places.

By religion I refer to something that is common to the experience of all mankind and that has remained so through all the ages. It is man's total response—intellectual, emotional, and volitional—to life situations and conditions in which he feels that he is being acted upon by a superhuman power or powers beyond his control and on which his life and destiny depend. In its deepest significance it represents the outreach of man's mind and soul for the meaning of his total experience. It is his search for reality, for certainty, for a sense of at-homeness and security in a world in which there is much to confuse and torment him. But it is also his reaction to what he finds in his experience. It is an attitude of feeling and a volitional response, for religion is fundamentally a way of life. It is living in accordance with the highest and best that a man knows.

Religion in this sense has a long and significant history, it has a philosophy, it has a psychology, it has a record of influence on art, literature, architecture—in short, it has been a major influence in the total life of mankind. No one can be a truly cultured person who has been denied the privilege of studying religion in this broad meaning of the term. In this sense religion has a place in all education, including Christian education. Such a conception of religion does not exclude the Christian religion; it includes it and gives it more vital meaning and significance than it would otherwise have.

II. Now let us take up our second set of questions. What place has religion had in education in the past? What was the nature of the religion that had place? What place did it have, with what consequences, and were the consequences worth while? A complete answer to these questions would require a review of the entire history of education from the time of the ancients to the present. There is not the time for such a review. We can only touch a few matters pertaining to this phase of our subject.

1. The place religion has had in education has been determined by the philosophy of life that has prevailed at various times and in various periods of the history of mankind. If the prevailing philosophy was that religion is the primary concern of life, then education was subordinated to it. The aim and purpose of education was to prepare men for religious living and to maintain and promote the religious order of things. Education was designed to safeguard the religion that prevailed. The content of education was the teachings and practices of the religion.

History furnishes us with two outstanding examples of this relationship between religion and education. (1) The Hebrew. When the Hebrews were first organized as a nation by Moses, the pattern adopted was that of a theocracy. The laws of the nation were the laws of God. The leaders were God's chosen ones to direct the life of the people. The entire life of the nation was organized on a religious basis.

Religion, or a religious order of things, was first with Israel. It was the chief end of existence, and education was the means of achieving this end, a means of promoting and maintaining the religious order of the national life. As a modern Jewish scholar has said: "Among the Jews that which has always been regarded as first in importance is religion; that which has been regarded as second in importance is education. The path leading to religion is education."¹ There is not the time to go into Hebrew history to illustrate this point of view and its influence on education.

(2) Christianity, especially early and Medieval Christianity. Here again the prevailing idea or philosophy of life was that religion is the chief end of existence. Religion in this instance meant, of course, the Christian religion. Furthermore, it was generally believed in the early church that Christ was coming soon to set up his kingdom or rule on earth. He would then overthrow the kingdoms of this world, destroy all wickedness, all evil men and their evil institutions, and institute a new order in which righteousness would prevail—the Kingdom of God. This belief made men feel that it was foolish to prepare for life in this world; they should prepare for life in the world to come. The early Christian schools, therefore, taught religion and nothing else. The purpose of education was to prepare men for the City of God, not the City of Man. Hostility toward pagan, or secular education, soon began to develop and in time became quite pronounced. The Council of Carthage in 401 A. D. at the instigation, it is said, of St. Augustine, forbade the

¹ ENCYCLOPEDIA OF SUNDAY SCHOOLS AND RELIGIOUS EDUCATION, Volume 2, page 587.

clergy to read any pagan author. Finally in 529 A. D. all pagan schools were closed by the decree of the Roman emperor, leaving the church in possession of the field. This attitude toward secular learning, together with the barbarian invasions which resulted in the fall of Rome, brought on the Dark Ages of European history. They were dark in many senses of the word but chiefly because all the rich secular learning of the Greeks and the Romans ceased to flourish. Even the Greek language was forgotten.

However, while men looked for the City of God and prepared themselves for life therein, they had to keep on living in the City of Man. This necessity in time caused the church to begin to allow some training for life in this world alongside of training for life in the world to come. In other words, practical necessity brought secular learning into Christian education. It was all, however, subject to the limitations and control of the church.

This intrusion of secular interest into Christian education produced in the Middle Ages the curriculum known as the Seven Liberal Arts, which was divided into two parts; the Trivium, including (1) grammar, (2) rhetoric, (3) logic, and the Quadrivium, including (4) arithmetic, (5) geometry, (6) astronomy, (7) music. This was the scheme of secular education, all the church would allow, which prevailed in Europe for centuries. It was not independent of religion, for beyond all these subjects came ethics or metaphysics and, greatest of all, theology. This was the goal toward which all the preceding studies tended.

(3) Gradually a revolt against the absolutism of the church over the mind and thought of man developed in Europe. It developed as a result of a number of influences, among which were: contact with secular Moslem learning in Spain; the Crusades; the disintegration of the feudal system; the rise of the new merchant class in the cities of Europe and labor guilds; the stimulation of intellectual inquiry under the system known as scholasticism; the new universities; etc. This revolt produced the Reformation led by Martin Luther, Zwingli, Calvin, and others. It released forces which were far-reaching in their influence, particularly in the field of education. Men slowly turned away from the idea that the intellect of man should be subservient to and controlled by the demands of faith or ecclesiastical authority to the idea that the mind of man should be free to inquire and judge for itself as to what is truth, particularly what is true in the realm of the secular.

This movement produced the Enlightenment as it was called in Germany and the Age of Reason as it was called in France. It had a profound influence on education and on the place of religion in education. Education came to be regarded no longer as solely a religious necessity but as a natural right of man.

(4) In early America, education followed the pattern it inherited from Europe. The first settlers in New England were Puritans. To them religion was a primary concern of life and education was the means for promoting it. The religious motive was foremost in their work of education.

All the early colleges in America were founded by religious sects and were for the stated purpose of providing for a trained ministry in the churches and to perpetuate the faith of the founders. In the early colonial period education in America was religion-centered and church-related.

In this country, however, people soon lost interest in the religious conflicts which were of such vital concern to their forefathers who had migrated to this country. The practical problems of life on the frontier became the primary concern of the pioneers. As a consequence there was a secularization of the life of the people in America in which religion lost much of its previous place and importance. About the middle of the eighteenth century French free thinkers were advancing the idea that education was essentially a civil affair to promote the interests of society and the state rather than the interests and welfare of the church. In other words, education was no longer to be looked upon as primarily a religious necessity but as a natural right of man and as an instrument of the state for the welfare of the state. These views had considerable influence in this country where practical tendencies and the rise of the new national spirit were already leading many to feel that education should answer the needs of all of the people rather than of groups or of factions within the state. They felt that the kind of education given in the schools must ultimately influence the welfare of the state itself and that it cannot, therefore, be regarded as a private matter.

To make a long story short, the rise of the secular ideal in American life, together with the tendency of sectarianism to produce disunity when the need for unity was paramount, brought about the separation of church and state and produced a dual system of education, that of the church and that of the state. Religion was excluded from the state system of education.

Since religion could no longer be taught in the public schools, the church adopted the Sunday School, which up to this time was a secular school, and made it into a school of religion. Up to this time church colleges had been founded primarily to provide for the training of ministers. There were two departments in these institutions, a department of general education and a department of theological education. The department of general education, or preparatory department, furnished the preliminary training necessary for admission to the theological department. Religion was taught in the theological department, but not in the preparatory department. The religion taught was of a theological character. Other than ministerial students pressed for admission to the preparatory department for general education and were accepted. It was not long until these departments outgrew and overshadowed the theological departments. Then when theological seminaries began to be founded, the theological departments in these colleges languished and most of them continued to exist in name only. Consequently, religion even in the form of theological instruction came to have very little place even in denominational colleges.

This peculiar situation began to be altered beginning with the last decade of the last century when departments of Bible began to be opened in denominational colleges. The story of the influences bringing about this development is most interesting but cannot be told here. It was made clear that the new Bible departments were not to be regarded as a revival of the old theological departments, and that they were not primarily for ministerial students, but for all students. After some hesitation Bible was admitted to a place in the liberal arts curriculum and credit toward graduation was allowed for the Bible courses. This gave religion a place in general education it had not had up to this time.

Made up exclusively at first of courses in Bible, the curriculum in these departments was gradually expanded to include courses in methods of teaching religion, history of religion, comparative religions, psychology of religion, philosophy of religion, Christian history, Christian ethics, Christian doctrines, the philosophy of Christianity, and other subjects.

Today there is an active movement to put religion in the curriculum of state schools from the elementary level up to and including the state universities. At many state universities there are now schools of religion initiated and supported by denominational groups. Credit for the courses taught is granted by the university.

There are a growing number of influential and outspoken persons who now advocate a change in the interpretation of the principle of separation of church and state so as to allow the teaching of religion to be brought back into the public schools. Too much prejudice and opposition from Protestant, Jewish, and Catholic sources exist at present to expect any early change in this matter. The attitude of these persons, however, indicates a trend.

III. We now come hesitatingly to our third set of questions. What is education? What ends does education seek? Does religion belong in education as defined? If so, on what grounds and what place should it have? We can only toy with these questions.

(1) What is education? The religious concept of education we have already discussed.

The early Greeks developed the idea of education as preparation for the duties of citizenship—military, political, and religious. Education was the means of attaining the good life, which meant the life of a citizen of the Greek City State. Athens, the greatest of these city states, was a little democracy governed by its free citizens. Education in Athens, therefore, meant the kind of training worthy of a free citizen of Athens, a training that would enable him to share in a worthy manner and to the full extent of his abilities in the full free life of the Athenian City State.

As education developed in Athens the higher phase of it became more intellectual and philosophical. Plato made the fundamental distinction between practical education and liberal education. Practical education, as he thought of it, was education for the general duties of citizenship—for artisans, merchants, soldiers. Liberal education was

for insight into the meaning of things and was for the higher duties of citizenship which was limited to those qualified by intelligence to lead and govern the state. It is interesting to note that religion was included in both practical and liberal education. Plato said: "Education is that which gives to the body and to the soul all of the perfection of which they are capable."

It is from the Greeks that we have gotten the concept of liberal education. It is called liberal from the word *liber*, meaning free. Basically it signifies the education worthy of a free man; but it also carries the idea of education as that which liberates man from the limitations of ignorance, superstition, narrowness, and prejudice, frees him to an understanding and appreciation of truth, beauty, and goodness, and enables him to function to the extent of his insight and ability in the good life—that is, in a rational order of things in society. This is a most far-reaching concept of education and one to which all subsequent theories are indebted. It embraces all the truth to be found in the disciplinary concepts of education and all that is of value in the social concept of education, the concept which is receiving the greatest emphasis at present. It includes science education although some people think that the liberal concept and the science concept of education are incompatible. Is science education liberal? Dr. Conn has ably shown us that it is and that it has had a liberal influence on religion.

Does religion belong in liberal education? Is the influence of religion, as a subject to be taught, liberal? Has it been a liberating influence in the field of education? Surely Jesus thought of the religion he was giving the world as a liberating influence. In what Luke reports as his first public address he quoted a passage from the Old Testament as descriptive of his mission as he conceived it.

"The Spirit of the Lord is upon Me,
Because he annointed me to preach good tidings to the poor:
He hath sent me to proclaim release to the captives
And recovering of sight to the blind
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord." . . . (Luke 4:18, 19)

On another occasion Jesus said to a number of would-be disciples that if they would abide in his word they would come to know the truth and the truth would set them free. (John 8:31).

Today, however, there are many who object to religion having a place in liberal education on the ground that it has been an influence hindering progress, that it has enslaved the minds of men with prejudice, narrowness, and bigotry. Stewart G. Cole, in a book entitled *LIBERAL EDUCATION IN A DEMOCRACY*, has summarized the objections of many progressive educators against giving religion a place in liberal education. Here are the objections: (1) that it is the perpetuated faith of church people, (2) that church religion is a cultist movement concerned chiefly with confessional practices, (3) that its frame of reference is supernaturalistic in a sense which contradicts the world view of science, (4) that its liturgical and homiletical appeals are indoctrinational and platitudinous and, for that reason, inharmonious with the interest of democracy, (5) that its code of moral injunctions

is authoritarian, as biblically defined, or schismatic, as denominationally interpreted—in either case misleading for empirically-minded people, (6) that the church continues to divide men into sects at a time when they most need to be united in humanitarian endeavor, (7) that its inherent conservatism makes it inhospitable to the ever-widening horizons of truth concerning man, his world, and the grounds of their inter-relations.²

There is enough truth in all this to make it uncomfortable for most of us. There is not the time to develop any adequate reply to these objections. One or two observations, however, may be made.

(1) The kind of religion such objections have in mind is not the kind of religion that we are contending has a legitimate place in liberal education.

(2) Many so-called progressive educators are really anti-religious in the sense that they reject anything beyond humanism or humanitarianism. They do not look upon religion or do not appreciate it, as something fundamental in human experience and as something of greater significance than any expression of it in current institutions.

(3) The record and influence of education from which religion has been excluded is open to question. The German people excluded religion from their educational system many years ago. In the light of subsequent developments in Germany, it now seems possible that education without religion may itself be an illiberal influence in the world. Knowledge and power without moral and religious direction may be the Frankenstein monster that will destroy modern civilization.

It is encouraging to find many outstanding educators now who are aware of the deeper significance of religion, who recognize it as a part of our culture, and who insist that it belongs in the program of liberal education. Some of these men, such as Hutchins at the University of Chicago, are insisting that religion be given a position similar to that which it occupied in relation to the Seven Liberal Arts in the Middle Ages.

Howard F. Lowry in an article entitled "Liberal Education Tomorrow," recently published, has the following to say:

"Liberal education in the post-war world will probably give religion a more important role than it has lately had. Many signs point that way. Without knowledge of the Hebraic-Christian tradition there can be no understanding of our Western world and of the influence of religion upon art, science, literature, and society. Without such knowledge the student misses his humane heritage of thought on the nature of man himself. Even a secular university need not refuse to offer courses in religion merely because of the danger of some possible loss of objectivity."³

As to the argument that religion cannot be taught with the appropriate objectivity, Theodore M. Green, co-author of a book recently published under the title, *LIBERAL EDUCATION RE-EXAMINED*, says:

² Cole, Stewart G., *LIBERAL EDUCATION IN A DEMOCRACY*, page 211.

³ *Theology Today*, page 101. Volume I, Number 1.

"Morality and religion do not differ in this respect (objectivity) from other controversial subjects, such as politics. There are few issues on which Americans can be more sharply divided than political issues. Does it follow that our schools and colleges should offer no instruction in political theory and practice? The more controversial a subject and the greater man's inclination to decide and act emotionally without knowledge and reflection, the greater need for factual instruction and for discipline in objective appraisal." ⁴

In **LIBERAL EDUCATION IN A DEMOCRACY** Stewart G. Cole maintains that religion is a phase of culture. He says:

"As a matter of fact, one can scarcely mention a single major enlistment of western man in nineteen centuries that has not been deeply affected by Christianity. Classical philosophy and ethics, for centuries subject to ecclesiastical scholarship, still owe much to the work of religiously-minded men. In literature, the works of many of the immortal poets, sages, and essayists are closed documents unless interpreted in the light of religious ideology. As for music, consider, for example, the oratorios of Handel and Verdi and the humanitarian hymns of Newman and Whittier. The madonnas are a symbol of the place of the Christian theme in the art of painting; and the cathedrals, with their fresco, statuary, mosaic, symbolism, and stained glass, suggest the role of religion in architecture and sculpture. Law and government bear the unmistakable imprint of Christianity upon form, content, norm and function alike. Community organization in urban center and remote rural neighborhood, throughout Europe and America, invariably includes among its shaping forces the institution of the local church. The Protestant ethic has not only qualified the direction of the business world but has helped to condition the mores of human society in every particular. In brief, the Christian religion has been woven into the composite fabric of western culture. It is, therefore, impossible to interpret our civilization without frequent recourse to religion." ⁵

Of the recently published and outstanding books dealing with liberal education, all, with the exception of one, give religion an important place in liberal education. Alexander H. Meiklejohn in **EDUCATION BETWEEN TWO WORLDS** leaves religion out of liberal education and tells why, and yet the end of education for him is the universal brotherhood of man, which suggests to Carl Van Doren the quaint but not entirely irrelevant question of how there can be so many brothers without a father.

That religion has a place in liberal education in the liberal arts curriculum is the conviction of the Christian colleges. They have put it there believing that in so doing they are giving a complete education. They have put it there believing that in religion is to be found the highest and best and only complete principle of integration for the fragmentary life of man.

I wish I might go on to show that the nature of man requires that a knowledge of religion be made a part of his education, but there is not the time for it. So I close at this point.

⁴ Greene, Theodore M. (et al), **LIBERAL EDUCATION RE-EXAMINED**, (Harper and Brothers, New York: 1943) page 67.

⁵ **LIBERAL EDUCATION IN A DEMOCRACY**, (Harper and Brothers, New York: 1940), pages 217 and 218.

THE PLACE OF PSYCHOLOGY IN CHRISTIAN EDUCATION

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The place of psychology in Christian education is that of aiding in the understanding of the forces and factors which undergird and promote Christian teaching and living. Psychology in religion, as elsewhere, is concerned with the forces, causes and outcomes—stimuli and responses—by which men are motivated and the characteristics of behavior resulting therefrom.

The application of sound psychological principles has just as much, and probably more, to contribute to Christian education than it has to secular education. It should aid in answering the questions of how, what, when and why. How is Christian education promoted? What institutions are concerned therewith and who is responsible for it? What characteristics in our natures are responsive to Christian teaching? Are such characteristics innate or acquired, or both? What kind of teaching is best designed to produce Christian understanding, attitudes and performance? When or where should it begin and when or where should it end? Why are men religious? These and other questions come readily to mind.

Christian education is education according to the pattern set forth in the life and teaching of Christ. Every branch of learning, every educational institution can incorporate the spirit of Jesus in its curriculum and teaching. Christian ethics is primarily concerned with aims and objectives, or end results, but all education can be Christian if it is based on truth and goodness and may give spiritual insight if so directed. The first geology that I read was entitled **THE FOOTPRINTS OF THE CREATOR**. It was written from the Christian point of view in that all the earth's formations show forth the handiwork of God and thus declare His glory. Thus as our knowledge increases in fields of learning such as mathematics and science our faith is quickened and confirmed. All science thus studied reveals the footprints of the Creator.

Psychology, next to ethics and philosophy, is needed in understanding Christian faith and conduct. General psychology, as such, is not a science of morals. Its major task is an understanding of the activities of man—human behavior. The name implies that it is the science of the soul, but as studied today it has lost this connotation and is concerned with the common reactions that characterize our behavior in the more concrete ways of life, with little concern or regard for abstract problems such as the term *soul* implies. At the same time, however, psychology has a high place in revealing man's common reactions which are exemplified in Christian faith and practice.

After, as the humorist put it, psychology "lost its soul," it became the science of mind. This term likewise has lost support and instead we try to interpret mind not as a quality or entity but rather we try to show how the mind functions—how we know, think, feel and act. In this sense psychology is an empirical and a practical social science. Furthermore, the importance of the whole personality is stressed. It is not the mind alone but the whole organism that functions in behavior. The idea of the whole-self-acting is involved in the concept. This wholeness or unity or integration, begins in childhood with all the personal traits, then spreads out with experience into the various social and religious relationships of life. For, as E. Stanley Jones says, "Christianity that does not begin with the individual does not begin; Christianity that ends with the individual, ends."¹ Psychology takes account of the three-fold nature of the individual—his intellect, his emotions and volitions which determine his actions. Christian education, as we have said, is concerned with the education of the whole personality, involving an integrated development of the three-fold nature of man—his intellect, or knowledge, his feelings and emotions, and his volitions which result in actions from which one's character is evaluated. This point of view is expressed in a statement made by Jones when he says, "Salvation is wholeness, health—health in total personality, body, mind and soul. The time is coming when we shall be ashamed of lack of health in any part of our being."²

In the past, perhaps, too much attention has been given to feelings and emotions and too little to the intellect and the volitions. This was true of Christian education in the early years and is still true of certain sects and creeds. First one should **know** the truth; then **feel** responsive to the good and beautiful; then **do** that which is right. Any conflict between the intellectual understanding of spiritual matters and the feelings and actions incurred in childhood must somehow be resolved. If this is not done, there may be misgivings and doubt in the adolescent years. Many students in high school and college go through a period of conflict and confusion when they try to square early intellectual concepts with later scientific truth. Honest doubts arise. Many people go through, and some remain in, a state of skepticism and agonisticism. Teachers of youth should be on guard lest their instruction leave loopholes for misunderstanding and so lead to conflicts and confusion.

Christian education begins in the home, it is taught in church schools and lived by all who are disciples of Christ in all aspects of life. Too often we have thought of Christian education as a phase of education which could be separated and departmentalized or compartmentalized, something to be had in Sunday School or Bible classes in college or high school. This is poor psychology. The whole or organic principle is ignored. Christian education must pervade all of one's nature, must affect all phases of life—one's whole personality—else it is incomplete and ineffective. To aid in understanding this prin-

¹ Jones, E. Stanley, *ABUNDANT LIVING*. (Abingdon-Cokesbury Press, New York-Nashville: 1942), In preface p. VIII.

² *Ibid.*, p. 170.

ciple is one of the primary tasks of psychology in Christian education. We shall label it goal one.

Goal one is **integration, integration** of personality. Integration is defined by L. F. Shaffer as "a state of an individual in which his various habits, perceptions, motives and emotions are fully co-ordinated, resulting in effective adjustment." It stresses unity, co-ordination a wholeness in behavior or personality, which is balanced and unified.

Integration as a goal in itself, however, is not enough. It is like other goals such as character, adjustment, efficiency and like terms in that they need modifiers to give them point and direction. Adjectives are needed for each catchy word. Character is a good word, but ethical character is more meaningful. Everyone has some sort of character. For adjustment we could prefix the modifier social, social adjustment, or it might be moral, ethical or civic, just as well. Integration should be modified by Christian; for, as stated before, the education that Christians desire is Christ centered. This, as a goal, then becomes the highest goal. It might be called the over-all aim of education, namely, a personality integrated about Christ as the central core. Other goals to be presented may well be considered as objectives which lead toward or help in achieving the primary or ultimate aim—an integrated personality, as thus described.

Goal two. The second goal is that of steering the individual around personality maladjustments and routing him toward mental health and happiness. It is the goal of mental health. Religion, rightly conceived and applied, is always an aid to mental health and happiness. If wrongly conceived and misapplied, unwholesome personality traits may develop. For instance, a recent issue of **Life Magazine** carried pictures of cultists who live in the region of Stone Creek in southwest Virginia who had rattlesnakes in their hands and about their necks. They were described by the reporter for **Life** as "glassy-eyed." Their faces were drawn and strained, expressing strong emotions. They were handling the snakes in the name of religion. No enlightened person would call this a religious service, but rather a fanatical performance. To them, presumably, it was a test of their faith and power. It added nothing to their mental health and happiness.

Christian education utilizes sound psychological principles in promoting mental health. Dr. Ernest R. Groves in **Mental Hygiene** says that there are dangers inherent in the type of religious experience that the individual may acquire. He suggests, for instance, that the emotional appeal of religions may give an opportunity for a morbid slant upon life which leads to feelings and acting exactly contrary to the teaching of mental hygiene; that in the domain of Christianity, especially Protestantism, religious conflict has been so common as to seem the normal experience; that a sense of morbid fears frequently result from religious teaching which has been wrongly applied. Dr. Groves says that it is not surprising that we find among those who are afflicted with mental disease many persons who feel that they have committed the unpardonable sin. These facts warn us that the sound mental health and happiness which religious educators desire will not

come about of its own accord, and that Christian education should be based upon sound mental hygiene principles.

A proper religious outlook should take the tangles and kinks out of our lives. Conversely, a person with no proper religious outlook will have nothing but tangles and kinks in his personality. Paul said, "Let this mind be in you which was also in Christ Jesus." In the Sermon on the Mount we have the fundamental principles upon which sanity in Christian living is based. Here Jesus pointed the way to true peace and happiness. Through faith and prayer we come to an understanding of His will for our lives. We are thus made to be calm and to see things in their true perspectives. The strain of uncertainty can be endured, our fears resolved and our doubts replaced by assurance and commitment.

The third objective or place of psychology in Christian education has reference to theory and practice, methods and materials. We call it the goal of selection. It involves and demands an understanding of child and adolescent psychology in order that correct methods may be used and in order that materials and activities may be correctly timed and provided in the education of youth. Teaching should be adapted to the maturity and understanding of the child. It takes account of the fact that at the age of about three years the child first develops self-consciousness. He discovers himself and makes a self evaluation that is said to last very long in his behavior. Hadfield says that during the early years between three and four the child forms its attitude towards the world whether of fear and pessimism, or the feeling that the world is easy, hard or unjust. This being true then, more attention should be given by the home to the early care and training of children; for it is here that Christian education must begin. Psychologists today, are stressing the importance of "conditioning" in the early years of childhood.

When the child enters school at the age of six, he is interested in himself, in things and persons in so far as they may add to his comfort and enjoyment. This is the period of many narrow interests. Through games and activities the child may form habit patterns in morals and manners which later aid in his religious development.

Students of child psychology know the value of adapting educational methods and devices to the nature and needs of the growing child. They know that the period between six and twelve is the time for a mastery of the fundamental tools of learning. This period marks the beginning of hero worship. Short stories, Bible verses, character sketches and stories may be used. Pictures of real life, lantern slides, construction work, object lessons and dramatization are recommended for teaching the junior age boys and girls in church schools. Music, also, has an important place here. Abstract terms such as goodness, honesty, loyalty, virtue, reverence, have little value in the formation of correct habit patterns for this age. Abstract terms have little meaning for pre-adolescents. They are in the authoritarian period of development. Utilitarian criteria come later. For this reason, concrete rather than abstract illustrations have most significance.

Professor J. H. Chapman in his discussion of the psychology of religious education, says of the early adolescent years that they are marked by stress and strain. Other characteristics noted by Chapman are as follows:

"The youth is learning to do moral deeds by reflection and deliberation. By choice he selects principles of character and conduct. There may result premeditated wrong or premeditated right. An unfortunate association may overpower all the works of years, or fine associations may save as quickly. Naturally conversion would become a conspicuous experience of this age. This is further a time for the transfer of control from without to within. External restraint must be applied through ideals, not by arbitrary authority. 'Psychological weaning' becomes imperative where the parent has refused to let the child grow up. Now that he must 'be a man' he needs the removal of direct authority in favor of developing inner control. This is further, a time of finest idealism. It is the nascent period for the unfolding of the deeper moral nature. Personal loyalties grow up here that are stronger than armies."³

Middle adolescence begins at about the fifteenth year. During the three following years mental maturity is reached, but the emotions largely control behavior. Strong feelings of love and of hate frequently occur. The attachments and prejudices of this age are as little understood by youth as by their elders. Their interest and enthusiasm may lead in the pursuit of worthy goals, and may be of eternal spiritual value. More conversions are said to occur during middle adolescence than at any other time. The mental and emotional traits of later adolescence and early adulthood are, by contrast, more stable and mature. The rational and intellectual faculties are more likely to control behavior.

For youth of all ages, the curriculum should receive our best attention. This has been too much and too long neglected in that many teachers in public and church schools have been poorly trained in the psychology of childhood and adolescence with special reference to curriculum planning.

Walter Albion Squires in his *PSYCHOLOGICAL FOUNDATIONS OF RELIGIOUS EDUCATION* has an excellent chapter entitled, "A Pedagogically Complete Program of Religious Education." We quote a part of two paragraphs here:

"A complete curriculum will lay special emphasis on certain scriptural teachings such as stewardship, temperance, service, and world friendships. It will draw upon extra-Biblical materials for illustrations with which scriptural teachings on these subjects may be emphasized and enriched. . . . Such a curriculum will not only teach the Bible but teach pupils to comprehend how Biblical truths apply to their life problems. It will therefore contain many lessons bearing on the life situations of the pupils. It will contain lessons on the home, on the relationship of the school and the playground, and on the church and its work, on the community, on racial relationships, on industrial problems,

³ Chapman, J. H., *INTRODUCTION TO RELIGIOUS EDUCATION*. (The Macmillan Company, New York: 1932), pp. 103-122.

and on international relationships. Lessons on these topics will be most effective if they are based on Biblical material, not because such a foundation will give them a Biblical flavor, but because the Christian religion rests on Biblical truth and because the Bible is so wonderfully comprehensive that there is no religious truth which it does not set forth."⁴

In the foregoing discussion we have tried to show something of the importance of basing instruction on the psychological development of boys and girls, and to give very briefly the type of curriculum needed in Christian education.

Goal four. This goal is the approach toward a better understanding of the nature of man. It is stated as follows: Psychology should aid and not hinder the work done in Christian schools by supporting the point of view that man is a spiritual being—that he is more than matter or body alone.

In this discussion we have spoken of personality more often than we have of mind. Both terms are often used synonymously. Here, however, mind connotes the spiritual self or ego. We assume that all of us believe that man is both mind and body. Some psychologists and philosophers apparently do not hold this point of view. In psychology such are called **Behaviorists**. They hold a mechanistic philosophy which denies to man his power and responsibility for consciously directing his efforts toward worthy goals. If a man has not the capacity to make conscious choices, how could he become a Christian? He would be driven either from within or from without with no power or will to resist either or both of these forces. One can readily see that Christian education has no place for a behavioristic psychology which denies the force of will and of mind as controls of conduct. Behaviorism must be rejected as it has no place for religion, faith and destiny, the eternal values which lie at the center of religious education. The psychology which has a rightful place in Christian education is **Personalistic**. It is opposed to the Behavioristic or Mechanistic school in that its followers recognize the spiritual attributes of man. Personalists believe that with God's help man can be the master of his destiny. They believe that purposive striving is a powerful factor in human conduct, and that effort so put forth is definitely different from other mechanical responses to neural stimuli. In line with this argument some psychologists have given the name **Purposivists** to those who hold this point of view.

Personalists or purposivists hold fast to the belief that we have the ability to know ourselves, to shape our lives, to determine values and to sense destiny. These abilities, or perhaps better, capacities, to know ourselves, to shape our lives, to determine values and to sense destiny, lie at the heart of Christian education. They are both mental and spiritual in connotation. Man, created in the image of God, cannot know all things perfectly, even himself; cannot achieve beyond his human limits; cannot determine values and sense destiny as Jesus did;

⁴ Squires, Walter Albion, **PSYCHOLOGICAL FOUNDATIONS OF RELIGIOUS EDUCATION**. (George H. Doran Company, New York: 1926), pp. 143-144.

but he can see through the glass darkly and consciously purpose and strive to improve the object reflected in the mirror. Man's reach must ever exceed his grasp. The apostle Paul must have had this in mind when he wrote to the Philippians charging them to ". . . work out your own salvation with fear and trembling" and to "Let this mind be in you which was also in Christ Jesus."

In conclusion, the place of psychology in Christian education is that of aiding in determining the values in the process. We have tried to show that psychology has a place in revealing the nature of the individual and in furnishing a basis for evaluating methods which may be relied upon to guide personality in the right direction. It has a place in supporting the value of the Christian home, and of wholesome community life in character education. It has a place in appraising personality defects which sometimes appear under strong religious bias, resulting in conflicts and neurotic symptoms in behavior. Thus it has a place in furnishing criteria for evaluating personality traits which appear as signs of disintegration in mental and spiritual development.

We close with the advice given to Christian educators by Dr. A. C. Reid, professor of psychology and philosophy in Wake Forest College, as found in a recent article in **News and Views**:

"Then what would a psychologist suggest to you who are religious leaders? It is plainly this: Make an honest and fair appraisal of what you as individuals are doing and what the religious organizations to which you belong are actually accomplishing in view of existing conditions. Take into serious consideration every factor involved in the development of the human mind, to the end that high refinement and culture may prevail and that we may have an abiding, living faith in the spiritual nature of man and the fact of eternal God."

THE PLACE AND IMPORTANCE OF COUNSELLING IN CHRISTIAN EDUCATION

ETTER TURNER

Dean of Women

About fifty years ago the term "Personnel Work" came into existence. This term accompanied the new realization that the **individual** in a high school, in a college, or an industrial plant had too long been neglected. The first schools in our country were based entirely on religious training and the implanting of Christianity in the hearts of the students who attended schools. We can read about Harvard, William and Mary, or any other of the early schools and find proof for this fact. Perhaps the Civil War began to open people's eyes to the fact that an "all-round" education was lacking in most instances. There was born a conviction that our young people needed greater training in scientific and educational research. This was certainly true, but at the same time the disciples of that philosophy "overshot their mark" in that they began turning out education and students in mass production. They included every important phase of education except the belief that there is real value in individuality. So it was that as schools began to become co-educational and to push their doors open to include women, there arose first of all the necessity of a person to serve as a "protector" for the girls who attended colleges. These early personnel workers did not know that is what they were, for their functions were largely those of mother confessor or female policeman as the necessity arose. It was then—not until fifty years ago—that the "personnel point of view" began to materialize. Many things aided in this. We speak of counselling and counselling can cover many things and still not take into consideration all phases of the individual. We speak of guidance and that is a good term, but it also can so easily be employed for one specific use. It is impossible, too, to guide a person directly to his goal, for we can only point out to him the way.

No simple formula will do justice to the problems of modern young people. Regardless of what we call personnel work, it should be systematic. It is with that belief that I reject these other terms. They are not all-inclusive. When I say, then, that the "personnel point of view" is more highly developed and can be more efficiently exercised in the Christian institution I am speaking of our duty to the **individual** student in every phase of his life—taking into consideration the knowledge of his past and the possibility of his future. We are, fortunately, coming to see more clearly each year that the character, personality, personal needs and democratic development of students are as important as any other phase of education which college can offer him. A good guidance, or personnel program unites and coordinates a campus. This is of course contradictory to the old idea that the few people employed

and presumably trained in this particular field were the only people to counsel students. It brings us to the question of who really is supposed to counsel college students. It goes without saying that there must always be a few people in any institution whose duty it is to deal with regulations and with automatic problems in which every faculty member cannot be expected to participate. There are certain things which are as sacred to the work of the so-called "personnel worker" as are the assignments which an individual professor might give. At the same time, what we all want to do is to understand individuals and in that statement I believe lies the answer to the way in which a campus may be coordinated and united by the right kind of personnel program. A Greek mathematician once said that the difficult thing of life is to know one's self; the easy thing, to advise others. Sometimes we fail to do our best work because we do not understand ourselves and certainly because we are too eager to give advice without understanding the other person's point of view. I am speaking now of the relationship of counsellors—faculty members—with each other. I think one of the terms which we often misunderstand and consequently one which the students whom we teach and counsel misunderstand, is the term discipline. I like to think of discipline as "the fine art of making a disciple, or follower." To help young people to be followers of the finest and best that we know anything about is to be a good disciplinarian. A good disciplinarian has the privilege of pointing his students to a goal which he believes is worth striving toward. Certainly it is important, then, that every faculty member assume discipline in its widest phase as being a part of his responsibility. If a professor sees a student doing something which seems to him to be bad taste, that professor should feel it his responsibility to counsel with that student about the act and in doing so he will have left his imprint on that student's life.

After all, what makes counselling in a Christian institution entirely different from that in any other institution? Someone has said that Christian education is education which is imparted through the lives of Christian personalities. If we believe this to be true then certainly every person connected with the faculty of a Christian institution has a great responsibility in the matter of his contact with the students whom he teaches. It is for us to place upon our students the stamp of that for which we stand. The Christian institution strives to give foundation to living by including moral education which is the response to the social order; spiritual education which is the response to the inner will; and religious education which is the response to the entire universe. If the honor system cannot work in the Christian institution, then it seems to me that it is folly to worry about how often the students go to church.

By Christian counselling we are endeavoring to implant in our students the knowledge of certain things which can never pass away. Dr. Trueblood of Limestone College in a recent article published in **College News and Views** says that "the proposed restoration of life's ultimate fountain heads is the most important business of humanity today." He goes on to say that regardless of what changes and trends

may develop in higher education as a result of the present chaos, it is definitely true that students will need more moral, religious and spiritual guidance in the years which lie ahead. Wilson is quoted as having said on one occasion that the function of the college should be entirely intellectual, while Coolidge said some years later that even our highest forms of science, culture, and arts cannot be as effective without the foundation of high character, morality and religious convictions. Christian education tries to do exactly that—to build a well-rounded, intelligent life upon a strong, emotionally stable foundation of peace and contentment. It should be the aim of Christian guidance to teach appreciation for that is what humans most want and need in life. Our ideas and our knowledge are of no importance to us unless we are stable enough to use them wisely and to contribute to the world. Madame Chiang Kai-Shek in her speech to Congress last year said: "I feel that it is necessary for us not only to have ideals and to proclaim that we have them; it is necessary that we act to implement them." Certainly we need to teach youth that this, most especially, is a time in which few things can be accomplished without courage and perseverance and hard work. It is not a difficult thing to help a young person find out these things and still help him maintain the joy of living. I am not going into counselling techniques at all in this discussion but it seems to me that there are a few fundamentals of counselling which all of us who work with young people certainly believe. I believe that one of the most important characteristics of counselling is trying, if possible, to find out exactly what the student wants to do and see if your suggestions will really help him to achieve it, or if you feel that with what knowledge you have about this student it is entirely wrong for him, help him to reach the conclusion himself. I would place first in importance the fact that to do a good job of counselling you must really like the person with whom you are working; second, strive to understand him; third, believe heartily in what you are trying to do; fourth, open your mind to the ideas of others so that you may be of mutual benefit to each other. Certainly we must remember to teach youth that "the beautiful is as useful as the useful." We must teach them that it is dumb to be intolerant, for intolerance only separates him from the people around him. Young people need more than information today. They need security, perspective, and faith in the future. Certainly, we must teach youth to forge ahead for there is nothing for them to turn back to now. It is only with Christian counselling that we can help our students to build up the faith which makes this courage possible. The young people of today have all the problems of any other generation, plus some new ones for they must face the problem of accepting their role in the present, of meeting wartime emotions, of assuming adult responsibilities and certainly it is no little problem for them to adjust to boy-girl problems, marriage, etc. Someone has to help them face these issues. This is not a time in which we may point to idealistic visions alone, but a time in which we must help the youth of our acquaintance face the frank reality of their own existence. Certainly it is a time which calls for infinite patience, understanding,

and tact, for the more complicated a machine, idea, or a person becomes, the less rough is the treatment he must have. We must teach our students that there is a difference between devotion to things as they are and things as they ought to be. In that truth probably lies the real importance of idealism. We can teach our young people today that honor, truth, loyalty, courage, and devotion can never change.

I believe that the method of the greatest of all Teachers illustrates perfectly what the Christian institution holds to be ideal teaching. In the first place, Jesus realized the great truth of the impact of Christian personality so he taught His disciples Himself. He did what we in Christian institutions try to do. He gave everyone a chance if he wanted to take it. He did not trace the family tree or look up the individual's bank account. He called men from every phase of life and by Christian education made them bring out the best which was in them. Only Christian education could have turned the impetuous fisherman into Peter, the rock. Only Christian education could have made Matthew forget his love for tax gathering in which he served himself, in his joy in serving others. Only Christian education could have taught John to love the world more than he loved himself. So it goes with all the others save one, and it is sometimes a source of comfort to me to realize that even Jesus failed to change that one thing in Judas which was his downfall—his love for money. Sometimes educators say that education is simply a matter of developing that which is within a student. Christian educators believe that this is not always true. Sometimes it is the responsibility of the counsellor to try to develop a new pattern within the student. I think Jesus must have really done this with Judas for when he found that he was not like other people he no longer had the desire to live. Perhaps if Judas had had the privilege of contact with Jesus before his love possessed him, he might have found a new pattern for living. I cannot help but think that Jesus chose for His school a group of men so different and so diverse to give us the lesson of the possibilities of Christian education. He used much the same methods which are used today.

Certainly we must teach young people to care what happens to the world. I know of no philosophy which teaches that better than does the philosophy of the Christian institution which bases its teachings and its program on the principles of that Great Teacher who said, "I am come that you might have life and have it more abundantly."

University Calendar

FALL QUARTER

September 20	Wednesday	First Faculty Meeting 4:00 p. m.
September 20-24	Wednesday-Sunday	Freshman Orientation. All freshmen must be present.
September 21-23	Thursday-Saturday	Registration.
September 23	Saturday	President's Reception at 8:00 p. m.
September 25	Monday	Classes begin at 8:15 a. m.
October 2	Monday	Last day to change courses.
October 30-		
November 1	Monday-Wednesday	Mid-term examinations.
November 29	Wednesday	Thanksgiving Recess begins at 5:00 p. m.
December 4	Monday	Thanksgiving Recess ends at 8:15 a. m.
December 4-8	Monday-Friday	Advisory week.
December 11-13	Monday-Wednesday	Fall quarter examinations.
December 11-13	Monday-Wednesday	Registration for winter quarter.
December 13	Wednesday	Christmas Recess begins at 5:00 p. m.

WINTER QUARTER

January 3	Wednesday	Christmas Recess ends at 8:15 a. m.
		Classes begin at 8:15 a. m.
January 10	Wednesday	Last day to change courses.
February 7-9	Wednesday-Friday	Mid-term examinations.
February 15	Wednesday	Annual meeting of the Board of Trustees.
March 5-9	Monday-Friday	Advisory week.
March 14-16	Wednesday-Friday	Winter quarter examinations.
March 14-16	Wednesday-Friday	Registration for Spring quarter.

SPRING QUARTER

March 19	Monday	Classes begin at 8:15 a. m.
March 26	Monday	Last day to change courses.
April 23-25	Monday-Wednesday	Mid-term examinations.
May 4	Friday	Last day for approval of Masters' theses.
May 23-25	Wednesday-Friday	Spring quarter examinations.
May 27	Sunday	Baccalaureate Sermon.
May 27	Sunday	Commencement Music Recital.
May 28	Monday	Commencement Day.

SUMMER QUARTER, 1945

June 11 - August 17



